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BOOK NOTICES

Dogma, Fact, and Experience. By A. E. J. Rawlinson. London: Macmillan, 1915. Pp. vii + 207. \$1.00.

This little volume consists of articles prepared for other purposes, but here collected for publication. The author, whose theological position is known in connection with the much-discussed volume, *Foundations*, published some years ago, here sets forth the views of a liberal Anglican on "Religion and Temperament," "Dogma and History," "The Resurrection and the Life," "Our Lord's View of the Future," and "Clerical Veracity." The main impression made upon a dissenter is that of a hopeless antagonism between rigidly prescribed doctrines and the fine spirit of open-mindedness displayed by Mr. Rawlinson. If he were at liberty to say just what he thinks in direct fashion, there would be a compelling power which is largely neutralized by his attempts to show that what he believes is not really at variance with what his church requires him to say. The book represents the message of a man who is groping his way amid huge difficulties.

What Is a Christian? By John Walker Powell. New York: Macmillan, 1915. Pp. xxx + 201. \$1.00.

A breezy, optimistic series of addresses delivered "before a congregation of average folk, who seemed to find them enlightening." There are six addresses in the volume, dealing with fundamental themes. After rescuing his cause from a literalistic interpretation of the teachings of Jesus, the author proceeds to expound as "Christian" truth the deliverance of his own religious common-sense. Apart from the author's rather naive assumption that his very modern message is a real exegesis of what Jesus meant, the addresses are inspiring and wholesome. They express the sort of religion which the average layman can understand and approve, a faith disentangled from abstruse questions of creed or biblical interpretation and shaped by the actual exigencies of present-day thinking.

A Hebrew Primer. By Wallace N. Stearns. New York: Methodist Book Concern, 1914. Pp. 22. \$0.25.

Every useful aid to the acquiring of Hebrew is most welcome. The author of this *Primer* unconsciously presupposes some knowledge of the language on the part of the student. Otherwise we should have a fuller description and a translation of the verb with suffixes on p. 14.

The classification of nouns (pp. 10-12) needs correcting in the statements regarding fundamental divisions. "The first class nouns in which no changes occur" is illustrated by an original segholate noun, but in its unchangeable form of the fifth class. Several minor errors in proofreading should be corrected in another edition. This is not a book for a student who wishes to learn Hebrew by his own efforts. It must be largely supplemented by the living teacher whose range of knowledge and experience can fill in the great gaps that stare at the would-be learner. Indeed, this book can never serve its real purpose until it shall have been increased fourfold in size, and several fold in explicitness.

The Parables of the Gospel. By Leopold Fonck. Translated from the third German edition by E. Leahy. New York: Pustet, 1915. Pp. 829. \$3.50 net.

A large, well-printed, flexible volume bearing the *imprimatur* of Archbishop Cardinal Farley of New York. The author is president of the Biblical Institute at Rome. The point of view is given by the editor, who says that the work "presents us with a complete and masterly explanation of all the parabolic discourses of Christ under all their aspects—historic, literary, mystic, moral, controversial." Incidentally, the author wages bitter war against the "rationalist critics" represented by Professor Juelicher. The Introduction consists of four chapters (60 pages) in which is discussed the nature of parables, our Lord's purpose in using them, the principles of their interpretation, and the meaning of the Kingdom of God and of Heaven in them. Each parable is given in the Greek text and in the Latin in parallel columns with a considerable critical apparatus. An English translation completes the presentation of the text. Then follows an extensive unfolding of the parable, frequently with citations in smaller type and occasional philological discussions. Often the discussion takes the form of polemic against interpreters who suggest emendations or interpolations, e. g., p. 586. Dr. Fonck adds, especially from the "mystical" sense of the parables, outlines for sermons and guides for meditation. For example, the results of the disaster to the man on the way down to Jericho may be interpreted as "(a) *spoliaverunt eum*: loss of grace; (b) *plagis impositis*: darkening of the understanding, weakening of the will to do good strengthening of the inclination to evil; (c) *semivivo relicto*: the soul is dead to the supernatural life." As an example of volumi-